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AFRICAN M. E. CHURCH.

PROCEEDINGS OF THE GENERAL QUADRENNIAL CONFERENCE OF THE A. M. E. CHURCH.

Baltimore, May 15.—We will invite all the Annie Porters and Dr. Tuckers of this country, and the best of them who believe that the Negro is capable of governing himself, to make a visit to the General Conference of the A. M. E. Church now in session here. They will behold a body of dignified, gentlemanly and learned men legislating calmly upon matters pertaining to the church. They will there see men who have distinguished themselves in more than one sphere in life, for that body comprises ex-Congressmen, State legislators, doctors, lawyers, eminent college professors, authors, editors, and orators whose speeches would be a credit to men of brighter hue and greater pretensions. They will come in contact with part of the legitimate leaders of our people; there they will see those who have been instrumental in disrobing us of the mantle of ignorance, prejudice, superstition, idolatry and selfishness, which two hundred and forty odd years of slavery had placed around us. If after seeing and learning all that can be learned from this body of men they do not change their ideas as regards us, we will be inclined to doubt the justness of their convictions; if not their vanity. The session has been a marked one for its harmony so far, only now and then some one desires to change the monotony and get a little boisterous.

Of those who have made themselves conspicuous as debaters or otherwise, we will mention the Rev. C. S. Smith, of Illinois, who is acknowledged to be one of the ripest debaters on the floor; but as some puts it, he gets most too "ripe" at times. Rev. Dr. Jackson, of Ohio, puzzles the galleries to keep their eyes on him; he is continually moving, has a special seat, but seldom keeps it. Rev. W. B. Derrick, of New York, while partaking largely of the qualities of Dr. Jackson, seems to be deeply interested in all that is going on. Rev. A. M. Green, of Louisiana, while a ready and accurate speaker, is acknowledged to be the most dignified and unostentatious member on the floor. Dr. S. W. Bryant, of Mississippi, from the number of engagements he has to fill in the different city pulpits, is conceded the honor of being the best pulpit orator in the conference. The Hon. I. C. Weathers, who needs no introduction to your readers, has had little to say. Revs. Drs. Hunter, Jenifer and Johnson, of Baltimore, have also distinguished themselves by their eloquence.

The second day's session was unimportant save the appointment of the different committees. On Wednesday, Bishop Campbell in the chair, a ripple was stirred when a resolution was offered by Rev. C. S. Jacobs, complimenting and endorsing the Quadrennial sermon of Bishop Brown. Rev. C. S. Smith was very bitter in his denunciation of the sermon, as he said it contained ideas that are entirely foreign to the doctrines of Methodism. Finally the resolution was withdrawn. Rev. W. R. Carson, of the East Texas Conference, who had been expelled from said conference, was by the General Conference reinstated. He was prosecuted by the Revs. J. C. Embury and W. B. Derrick, and defended by Revs. C. S. Smith and J. H. A. Johnson. Bishop Cain, who presided at the conference that expelled him, will to-day enter a protest against the action of the General Conference. A resolution presented by Rev. Dr. Geo. B. Bryant, in respect to the memory of Mr. John F. Slater, was adopted. Eloquent speeches upon the life and character of this great philanthropist were made by Revs. Tanner, G. W. Bryant and Bishop Turner. The Quadrennial Address of the Bishops was read by Bishop Dickerson. He was two hours reading, but it was such a comprehensive and masterly prepared document that no one got weary. It is said that it is the finest that has been offered. In reading it Bishop Dickerson at times grew eloquent and then demanded the undivided attention of the assemblage. After having summed up the many acts of injustice heaped upon us by reason of prejudice, and reviewing the decision of the Supreme Court in repealing the Civil Rights law, it ends in this manner: "We recommend that our condition as a race, who have been true and loyal to the country, be made a subject of fasting and protracted prayer and supplication to the

Giver of all good, asking Him to afford us that relief which is denied us here among our fellows."

On Friday, Bishop Brown presiding, the chairman of the Sunday School Department, Rev. C. S. Smith, reported progress. It was voted to adopt the constitution he presented for the use of Sunday schools by sections. The first section was adopted, but when the second was taken up there was such a batch of criticisms presented against its grammatical inaccuracies, that upon motion of Rev. Dr. J. H. A. Johnson it was returned for correction. Quite a lively tilt between Prof. Mitchell, of Ohio, and Rev. C. S. Smith was indulged in to the pleasure of the house. Prof. Mitchell wanted the document arranged absolutely grammatical, while Rev. Smith wanted it arranged according to common sense. Finally common sense had to yield to grammar. Rev. Theodore Gould presented his report as manager of the Book Concern. A committee of nine was appointed to go to Philadelphia and examine the property, etc., belonging to the Church, to see that the deeds, mortgages, etc., are correct. The financial Secretary, Rev. B. W. Arnett, made his report of the finances. There have been collected during the four years, of "Dollar Money," \$179,854.30. A resolution in regard to the Senate Educational bill was presented, but not acted upon. Saturday, Bishop Brown in the chair, Rev. Dr. Townsend, Missionary Secretary, made a very creditable report of the work the church is doing in the cause of missions. The appointments for Sunday for the different churches were read. Nearly all the colored churches were supplied by men from the conference.

Sunday was a great day in our city; the sun shone brightly and the ladies appeared at church attired in their new spring costumes, some of which were simply superb. In the afternoon we attended the thirty-sixth anniversary of the Madison Street Presbyterian Sunday School. The church was tastefully decorated with flowers of all descriptions, and to add to the brilliancy of the occasion a number of cages of singing birds were suspended from different portions of the church. The music was all new, and was finely rendered by the school, under the direction of Mr. W. W. Smith. Mr. R. N. Draper presided at the organ. Rev. C. S. Smith and Rt. Rev. Wm. F. Dickerson, D.D., delivered addresses. The Bishop was particularly happy in his remarks; he toned them so as to suit the ones he intended to interest. Rev. Wm. W. Weaver, the pastor, in introducing Bishop Dickerson, spoke in glowing terms of the African M. E. Church; he said that it had done more to develop the executive ability of the Negro than any other organization on the face of the earth. Rev. Weaver is a broad minded, conservative man, who works as well for the elevation of his people in other churches as he works for that of those of his same faith and doctrine. Mr. Deaver, the Superintendent, presented several prizes to persons who had been in regular attendance upon the sessions of the school during the year. A quintet from the Arions sang very effectively, "It is well with my soul."

On Monday morning we wended our way to the seat of the conference. Bishop Turner was in the chair. It was the liveliest session that they have had yet; some getting most too lively for their comfort, as they had to repent for some things they said during a season of excitement. The occasion was the resolution offered by Rev. C. S. Smith, which were understood to be an indirect attack upon Bishop Brown's sermon. In calling the roll for the vote all the Bishops voted yea, with the exception of Bishop Brown, who was absent, and Bishop Turner, who declined to vote at all. The resolutions were adopted, 127 yeas to 11 nays. The resolutions are as follows:

WHEREAS, We recognize that it is justly due to the righteous deeds, sublime sacrifice and heroic devotion of those who conceived and fashioned the distinctive elements in the foundation and framework of our denominational organization, that those who inherit, possess and enjoy the fruits of their unwavering faith, increasing diligence and unremitting toil, should solemnly and emphatically resist every effort calculating to work a hasty, unwarranted and unnecessary departure from the landmarks established by their fathers; and

WHEREAS, We believe that the doctrines, practices, usages and genius of American Methodism and their successors to the pres-

ent day, should in their entirety, without modification, restriction or enlargement, be believed, practised and conformed to by those entrusted with the continued preservation and development of African Methodism in its historic and progressive relations; and

WHEREAS, We further believe that in all things essential as touching the doctrines, government, service, order and work of the African Methodist Episcopal Church, there should be oneness of purpose, concurrent opinion, congruity of methods; harmony of feeling and relations between the several factions that compose the whole;

Resolved, First—That we hold, as the result of our best knowledge and highest wisdom, based upon the facts of history and the teachings of experience, the same resulting primarily from the origin and development of American Methodism, and secondarily from the origin and development of African Methodism, that it is highly inexpedient and unwise to permit any innovation on the concurrent beliefs, practices and usages of African Methodism, and in view of this we do not hesitate to affirm that the dogma of apostolic succession is foreign and repugnant to the concurrent beliefs and teachings of African Methodism, and that no bishop or minister of the African Methodist Episcopal Church should be allowed to publicly proclaim opinions and views favorable thereto. Second. As touching the usages and practices of the African Methodist Episcopal Church, we are free to aver that while it is desirable to secure uniformity in the order of public services and to enlist, so far as possible, the thought and spirit of the people in the same, and while we grant that the orderly repetition of the Decalogue, the Apostles' Creed, the Ten Commandments and the responsive reading of the Scripture may conduce to the entertainment thereof, we strenuously deny that the presence of a heavy and prosy ritualistic service in our congregations will in any sense increase their spiritual interests, and we deprecate any and all efforts that favor the introduction of ritualism in connection with our public services. Third. That the wearing of robes, gowns or surplices by any of the bishops or ministers of the African Methodist Episcopal Church is at variance with the simplicity of Methodist usages, and should, therefore, be discontinued.

Resolved, That all laws or parts of laws in conflict with the spirit or language of these resolutions be and the same are hereby repealed.

It appears as if they are going to make it warm and uncomfortable for Bishop Brown, as he advanced the idea of Apostolic succession, and also wore a robe in doing so. It is hoped that an amiable adjustment of the matter will be speedily brought about. The great fault of the supporters of the resolutions is, they would not submit them to discussion, but hurried them through as early as possible. An effort is to be made to have them reconsidered. A resolution was presented by Rev. Wm. B. Derrick touching upon the death of Wendell Phillips, but was laid over for discussion until this morning. Mrs. Francis E. W. Harper is to address the conference this morning upon the temperance work. It is thought the conference will adjourn on the 22d. A series of English dinners will be given the delegates four evenings this week by the ladies of Trinity A. M. E. Church.

SPEAKER CARLISLE A SOUTHERN GAL-LANT.

An incident occurred the other evening in one of the 3-cent cars which go from the capitol to the White House, which attracted no attention at the time, but which, had it occurred before the war, would have been widely commented upon. The car was full of gentlemen and ladies, and Speaker Carlisle was sitting beside me; looking very grave and probably thinking himself a great fool for having accepted such a trying position as the Speaker of this Congress, when a young negro girl entered the car. There was no seat for her, and she grasped the strap, looking vainly around for a seat. There was none to be seen, and no one rose to give her one. At last the Speaker, coming out of his meditation, saw her. He half rose to give her his place, when he changed his mind, and crowding the rest of us toward the car, made room for her beside himself, and motioned her to sit down. She did so. There was no ostentation about it, and the Speaker relapsed into his moody meditations as soon as it was over.—Washington Letter.

SPIRIT OF THE COLORED PRESS.

THE TARIFF.

There can be no doubt but that the tariff question will be the all-absorbing topic in the political arena, and the wise and conservative address of Mr. Bernard on last Monday night tended largely to simplify and make plain to the working classes this great subject that affect American industries so much. We sincerely hope that all friends to the grand principles of the Republican party will do their duty in the coming struggle. If they do the Republican ensign will be wafted securely throughout the land and the good news will ascend.—The (Petersburg) Lancer.

COLORED NEWSPAPERS.

It is not an unusual thing to hear our colored people ridicule colored newspapers. They seem to think that because colored newspapers do not embrace the news to be found in daily newspapers conducted by white men, they are therefore of no service. In this we are inclined to state that they are in error, for although white papers, so-called, contain more general news than colored papers, so-called, the character of the news is not such as to specially interest the colored people, while the news items found in colored newspapers are selected with special regard to the interests of colored people. Again, people are led into a very grave error in supposing that weekly newspapers are devoted to news entirely. The fact is, that weeklies are devoted to the dissemination of useful knowledge, to the discussion of the moral and economic questions of the day, to the cultivation of home-life and the broadening and liberalization of thought. And colored newspapers go even beyond this. Their object is to reach the colored people as a class, to impart such information as will apply to them as a peculiar element in the American body politic, to suggest and discuss the wisdom and practicability of special reforms, to note and utilize the political and social forces which may be instrumental in the advancement of the colored people as a people, and to the neutralization of barriers which shut us out from the fullest enjoyment of our rights and of our liberties.—People's (D. C.) Advocate.

GOOD ADVICE.

Colored men! Now is the time for you to stop and think! You who are in office, and you who are not! The coming contest will be the most important that you have ever witnessed. Your votes will decide who shall be elected. Will you, in the future, regard these professional office-seekers, or disregard them? You have got to look out for your own interest. Your vote, wherever cast, represents you. Will you cast it where it will be counted, or not? Now is the time to think and act wisely. We do not ask you to violate the principles of the Republican party; but the actions of the leaders of the party must be condemned by your vote. You have no voice in their conferences. But your interest in this contest will be to support the men who will help your race.—Wilson (N. C.) News.

ANOTHER BARRIER REMOVED.

Massachusetts has in the passage of the act abolishing all discriminations on the part of insurance companies doing business in the commonwealth, against persons on account of race and color, made good her proud claim as leader of the advanced thought and humanity of the republic. His Excellency, Gov. Robinson, signed the bill on last Tuesday, and it is now law. Good! One more mile-post has been reached by the colored people of Massachusetts in the march to equality under the law.—Boston (Mass.) Hub.

BASE AND COWARDLY.

It is a base and cowardly slander to say that colored people in the South are Republicans for money, and that there is nothing too low and mean for them to do. They are Republicans out of a misplaced gratitude to party, and sell their votes no more than do the white hirelings of the North. Nor are they so sordid as to do any meanness for money. They respect all sincere people who come from the North, but not trash, such as has come here and made a silly endeavor to be guides, when they should be followers.—Charleston (S. C.) New Era.

COALITION.

May the colored men in North Carolina be prepared as they were in the late contest, when Geo. N. Folk ran. He it was that reported, as chairman of the judiciary committee, the bill robbing the people of local self government—he was not heard of in the

last convention. Will Mr. York, when defeated in November by his vote for county government, hide himself like a fox, and be no more seen as a worker for the party that shuts its eyes on Grissom, Dockery, Russell, Humphrey and Norment, who has worked for the party's success, or will he be true to his new alliance.—The Future South, (Goldboro.)

LEAVE OFF POINTS.

Educationally and morally he (the Negro) is rapidly progressing, and thereby gives great evidence of what he can, and would do in other fields of usefulness if opportunity offered. And right here we admonish him that the sooner he becomes more independent or don't-care-ish in politics, and exercises his learning in a discretionary manner as to voting, the better it will be for him. As to "having patience," he has had so much that it has ceased to be a virtue. Perhaps you would have him wait till the race becomes extinct; if so, he would have a long wait, unless he follows the illustrious example of Fred. Douglass, and thereby hasten the extinction. We ask no more special legislation for him. The decision of the Supreme Court does not cause him restlessness, but we do ask for him a fair and equal chance for competition in the race of life. He will then obtain the status for which the civil rights bill originally aimed. Then it would not require years nor centuries to see his coming out. That he is an implicit believer in prayer and has made commendable advancement in religion, there can be no question, and while "the theologians tell us that God helps people who help themselves," which is a very pretty precept we are also told, and in no mistakable language, to help one another and live in brotherly love.—Cleveland (Ohio) Gazette.

STEERING CLEAR OF PARTY.

When, long ago, the Era showed the wisdom of the colored race steering clear of party, and formulating something outside thereof, to place our people better than they were, harsh criticism was applied to us for not upholding the Republican party as a beau ideal of our wants and aspirations. Acting on principle and in the interest of our people, regardless of how it affected any organization, we pursued our way. How stands our proposition to-day? Who can say unpopular? On the contrary, is it not evident that the general sentiment, or at least of a very large portion of our people, is strongly in favor of looking to ourselves more than to any party for the accomplishment of those ends in our life we so much desire. Our people are a sympathetic and grateful people, and appreciate the inestimable benefit of liberty that has come to them by some means, for which they thoughtlessly accord all their blessing to a particular party. Party never gave us liberty. The seeds of our liberty were sown by great philanthropists, who wrought for us entirely outside of party, and inside of the fold of propagandists, who saw some thing more in human liberty than expediency or necessity afforded. Knowing these truths as a student of fact as well as we do, we never did feel that we were indebted to any party for our liberty, and hence saw that we were under no special obligation to any human institution for the blessing—partial though it may be—that we now enjoy. Let us be true to ourselves and others will be true to us.—Charleston (S. C.) New Era.

NO MUTUALITY.

How a Deceitful Negro Played It in a Despicable Way Upon His Hungry Fellow-Traveler.

A couple of darkies were traveling together on horseback, in hot weather, over a sparsely settled country, where nothing eatable or drinkable could be obtained. About dinner time colored citizen No. 1 complains of hunger, and makes a proposition to go into executive session of whatever provisions they might have.

"What has yer got to bite?"
"Ise got a flask of 'O be joyful!' what's wuff four dollars a gallon. What kind ob pervishuns has you got?"
"I hain't got nuffin' but a dried tongue."
"What does yer say to swappin' off huf and haf? I gibs you haf de whiskey, and you gibs me haf de dried tongue."
"Nuff sed. Hand ober de flask."
The flask was handed over, and without drawing breath the party of the second part lowered the line of the horizon several inches below the equator. Then he handed it back, smacked his lips and remarked, ecstatically: "Dat's sich good whiskey I feels like whisin'!"

The owner of the flask asserted his traveling companion to shell out the tongue, but the latter made no effort to do so, although No. 1 rolled his eyes around in an almost reproachful manner. Finally he ejaculated: "When's yer gwine to divide dat 'ar dried tongue you has got?"
"Hain't got none."
"Yer sed yer had."
"I did hab a dried tongue, but it aint dry no moah sense I wet it wid de contents of dat 'ar flask."
"Look heah; you is a deceitful nigger. I loved dat was some mutuality about you, but I see I has fooled myself."—Texas Sayings.